tion (about forty years) every sixth Jew in Vienna, every twentieth in Central Europe, and every seventy-fifth in Eastern Europe will secede from Judaism. Although none of these figures are insignificant, apart from Vienna they are not dangerous at their present level; but the question is whether they do not represent an early stage of the phenomenon now evident in Vienna. The further development of the movement of secession will depend on two things; whether religious indifference with a resulting change to undenominationalism will increase among the Christians, and whether Christian society will accept a baptized. Jew more readily than one who has remained true to his religion. More important even than these factors will be the question whether Jewry will succeed in producing within itself the force necessary to counteract the present centrifugal tendencies.

As shown above, there is a close interrelation between mixed marriages and baptisms. But mixed marriages are most frequent where the Jews enjoy social equality and free intercourse with non-Jews; baptism, where they hope by that means to escape a certain social ostracism. Thus mixed marriages are frequent in Australia, South America, and Italy, but baptisms there are few; the reverse is the case in Budapest and Vienna. Where anti-Semitism is strongest and

the Church has lost her hold on public opinion, even baptism no longer saves the Jewish convert from persecution, and this results in a decrease in the number of baptisms. It remains to be seen whether this will lead also to a diminution of changes to undenominationalism.

(d) *Missionary Societies*

The endeavours of the Christian Church to convert Jews continued all through the Middle Ages. With the same aim in view the "London Society for promoting Christianity among the Jews" (L.J.S.) was founded in 1809. In 1925-1926 it had a budget of about £50,000 and maintained missions